

THE REWARD

of the Wicked.

Preached in a Sermon at *Lin-*
field in Susse., and published at
the request of some well-dis-
sed Christians.

By
HUMPHREY EVERENDEN.

The second Edition.

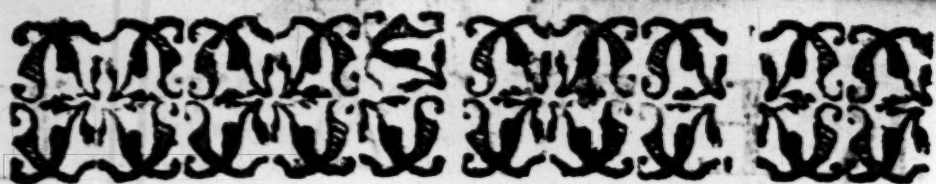
ECCLE. II. 19.

*Reioyce, O yong man, in thy youth, and let thine heart cheare
thee in the dayes of thy youth : and walke in the sight of
shine eyes : but know that for all these things, God will
bring thee to iudgement.*



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To the Christian Reader.



He meanes of edification in the holy Scripture (gentle Reader) may all be referred to three heads. Instructions for all. Consolations for the oppressed. Threats, for those that erre and are obstinate. These make a three-fold cord, whereby God laboured to draw mankind to this end. Heere hast thou one strane twisted, viz. the iudgement or death of the damned. If therefore Gods mercies cannot allure thee to loue him, heere hast thou his iudgement to scourge thee, that thou maist feare him, that begining thy wisdome in feare, thou maist so learne to loue him, that his iudgements being bitter to thy tast, may cause thee to seeke to try how good he is in his mercies. God giue his blessing to his owne ordinance, for thy good.

Thine in Christ.

Humphry Eueruden.



THE REWARD

of the Wicked.

A SERMON PREACHED

at *Linfield in Sussex.*

MATH. 25. 46.

And these shall goe into everlasting paine.



The recompence of the righteous and the reward of the wicked described, in this verse are both declared to be everlasting, the one embracing, the other despising an eternall ~~Q~~uæstie; these that shall goe into everlasting paine, are the merciless, the cruell and hard hearted, and with them all that goe not into liue eter-

2. The Reward of

hell, all those that shall not inherit the kingdome of God. 2. Cor. 6.9.10.

Math. 13.
30.

Our Sauicour Christ describing the punishment of the damned, in the parable of the Tares, sheweth that by his Angels they shall be bound vp into bundles to be burned, teaching that they that participate in sinne, shall be partakers in punishment, and further, that their iudgement shall be irrevocable, their misery remediless, their estate helplesse, for whom God bindeth, who can be able to loose.

Curious deuision of the words I purposely omit, obseruing the generall instruction which ariseth out of the words, without wresting of them, or digressing from the true meaning of them.

Doct.

The vngodly shall assuredly receiue the punishment of eternall damnation at the day of iudgement.

This Doctrine is further confirmed by sundry places of Scripture.

Math. 13.
30.42.

In the 13. of Mathew is taught that the Angels shall gather together the tares that is, the childre of the wicked and bind them into bundles to burne them.

In the 20 of the Reuelation is shewed that death and hell (that is, the heires of death and hell) were cast into the lake

the Wicked.

of fire : which is the second death.

In the 21 of the Reuelation is threatened that the fearefull, and vnbeleeuing, and the abominable, and murtherers, and whoremongers, and forcerers, and idolaters, and all lyers shall haue their part in the lake which burneth with fier and brimstone, which is the second death.

Tribulation and anguish (saith Saint Paul) shall be vpon the soule of euery one that doth euill, of the Iew first, and also of the Grecian.

And in his Epistle to the Thesolonians, that Iesus Christ shall shew himselfe from heauen, with his mighty Angels, In flaming fier, rendring vengeance to them that doe not know God, and which obey not the Gospell of our Lord Iesus Christ.

Because the Iustice of God doth exact and inferre, that as euery man doth sow, *I Res.* so he shall reape, and therefore he that soweth to the flesh, of the flesh shall reape corruption, as one the other side, he that soweth to the spirit, doth of the spirit reape eternall life.

How doth it stand with Gods Iustice to punish a tempozall offence with an eternall punishment., *Quest.*

Answ.

The wicked are iustly punished for these causes.

1. Because their sinnes are the offence of an eternall maiestie

2. Because they neglect an eternall good, propounded and set before them, which by obedience they may obtaine, and so chuse eternall misery through walking in disobedience.

3. Because if they did liue eternall, they would also sin eternally.

4. Because the damned doth sinne eternally, their transgression is coeternall with their punishment, as therefore they shall euer remaine in tormemt, so shall they for euer remaine in vnbeliefe, impenitencie, blasphemy; so that their punishment is not larger then their sinne deseruing it.

For the opening

of this doctrine.

2 things are to

be considered.

1 Wherein the damnation of the wicked consisteth.

2 How farre their punishment extendeth.

For the first, The damnation of the wicked standeth in a twofold punishment called *pæna damni*, et *pæna sensus*, the punishment of losse, and the punishment of sense.

The punishment of losse is a seperation from

from the presence of God, and from all
ioyes and pleasures attending the same.
This is that which the Apostle teacheth,
that they shall be punished with everlast-
ing perdition, from the presence of the
Lord, and from the glory of his power:
And how great a misery this is may ap-
peare in that they that are seperated
from Gods presence are seperated from all
ioy and pleasure, betwæne which and ex-
treame sorrow and misery there is no
meane, for in Gods presence (and not e-
where) is fullnesse of ioy, and at his right
hand (and no where else to be found) are
pleasures for euermore: and for this cause
our Saviour Christ accounteth it the
greatest happinesse of the pure in heart
that they shall see God, and Cain accoun-
teth it not, the least iudgment that should
befall him here on earth, that he should
be hid from the face of God. If it
were so greivous to Cain to be seperated
from the place of Gods worship here on
earth, which is but a tipe of the seperation
in the life to come, oh how greivous then
must it needs be to the damned in the life
to come, to be indeed excluded from the glo-
ry of God, and happinesse of the glorified.

The punishment of sense is the inflict-

ing of torments and miseries, both one soule and body, for this shall be the misery of the damned, that they shall not rest without ioy and sorrow, but as they shall be depriued of all happinesse, so shall they be oppressed with all unhappinesse, as they shall bee debarr'd of all delight and pleasure, so they shall be filled withall unspeakable torments. By many things are their torments exprest in the holy Scriptures most terrible and most painfull, our Saviour Christ saith, their worme neuer dyeth, and their fier neuer goeth out, and againe, cast that vnprofitable seruant into vtter darknesse, there shall bee weeping and gnashing of teeth, Math: 25. 30. with many the like paraphrases and denominations expresting the like. Now if nothing can be more terrible then vtter darknesse, being that plague of Egypt which next to the death of the first borne most of all incou'd Pharoahs hard hart, if nothing more painfull inwardly then the gnawing of the heart, with the teeth of the serpent, if nothing outwardly, then the heate and burning of fier, yea, if nothing more intollerable then the continuance of these torments without ceasing or intermission, then surely by these descriptions the Lord would

would haue vs know, that the punishment of the damned is most intollerable, and so great as the fury of Gods wrath against sinne can kindle, and the rage of Satan can inflict.

Now the reasons that the damned doe suffer, not onely the punishment of losse, but of sense, that is, that they doe not onely lose the benefit of comfort, but are also tormented, are these.

First, of the punishment of losse. *Be- 1 Reas.*
cause they neglect and despise the true good grace and glory offered vnto them, yea, and God himselfe, the fountaine of all good, and therefore it is equall and iust that their punishment extend to this, that they be seperated from God and his glory, from all good and happinesse. For God will forsake them that forsake him,

Secondly, of the punishment of sense. *2 Reas.*
Because they haue chosen to follow that which is euill and forbidden vnto them, therefore it is iust, that the reward of their owne hands be giuen vnto them, yea, it is equall, that his owne iniquities take the wicked himselfe, and that hee be holden with the cords of his owne sinne.

As for the second consideration, how far the punishment of the wicked doth extend

tend, it is evident that it extendeth.

1. First, to every one, with out respect of differences of persons or properties, to old, young, rich, poore, weake and mighty, noble and ignoble, wise and foolish, Tribulation and anguish shall be vpon the soule of every one that doeth euill, Rom. 2. 9. And Tophet is prepared of old: it is euen prepared for the King; hee hath made it deepe and large. E. say 30. 33.

2. Secondly, to every part of the damned both to soule and body, yea to every part of either of them, so that not so much as Diues tongue can be free from the heate of this torment. Luk. 16. 24.

3. Thirdly, to the vttermoſt extremitie, for it shall be the extreameſt torment that may be, the breath of Gods fury kindling it, E. sa. 30 33. and being without any pittying or commiseration: For there shall be iudgement mercilesse to him that sheweth no mercy. Iames. 2. 13.

4. Fourthly, to be without ceasing or intermission, so that it shall be restless, without so much as the refreshing of a drop of water (which were a small thing in such a fier) to coole any part of the tormented, & therefore our Saviour Christ saith in the place before named, that there worme neuer

uer dieth, and their fier neuer goeth out:
the woꝛme biteth so long as he lineth, and
the fier toꝛmenteth so long as he burneth.

Fifthlie, to eternitie, for it shall be ever-
lasting without end, and therefore it is not
onely called fier to expresse tge greatnesse
of it, but everlasting fier to expresse the
continuancie of it, Math : 25. 41. Which
causeth me to remember what one sayeth
in his meditations, if the damned were to
continue in their toꝛments but a thousand
thousand yeares, yet had they some hope,
if but so many yeares as there are starres
in the skie, sands on the sea, grasse on the
ground, and dust on the face of the earth
in the greatest drought, yet there should be
an end, nay if but so many thousand thou-
sand yeares as are starres in the skie,
sands on the sea, grasse on the ground, and
dust on the face of the earth, yet should
there be one day an end of their toꝛments,
but their misery is farre otherwise, for so
many thousand yeares being ended, so ma-
ny thousands of thousands are againe to
begin, which also ever shall begin, and ne-
uer shall haue end.

Now if it bee demanded by the way *Quest.*
whither there shall bee in hell materiall fi-
er to the toꝛment of the damned;

Answ.

I answer, it is no point of faith, or matter necessary to saluation to know, yet freely to deliuer my opinion, without disparagement to the opinion of the contrary minded, I see no reason to the contrary. For insomuch as y^e body kinneth with the soule, it is iust that it be punished with the soule, now insomuch as the Scripture haue expessed this tozment of fier, I thinke it curiositie to expound that by a figure, and to be faine to search out an other figuratiue speech to finde a matter to tozment the body, fier being apt to tozment, and being the greatest of all tozments, neither is it naturall that may be said, that then there must by that reason be a materiall worme to gnaw, as well as fier to burne, for fier can tozment the body, but a worme cannot tozment the soule, and therefore that which cannot literally be vnderstood to be done, must be figuratiuely expounded, which exposition that may be done, so vnderstood, neede not but literally to be expounded.

Use.

This doctrine may be a powerfull motive to all wandring sinners, that goe astray after the corruptions of their owne hearts, in the desert paths of disobedience, to returne vnto their God by true repentance

ance, leaft they dye the death for their dif-
obedience, if the poore ſheepe in the wilder-
neffe did but know, that if they continue
ſtragling from their fould, they ſhould af-
ſuredly bee deuoured of the Wolfe, they
would ſurely (although wanting reaſon)
by the very conduct of ſenſe make haſt to
the cuſtody of their Sheepheard, this then
being moſt certaine, that all that goe a-
ſtray from the wayes of God, and ſo con-
tinue wandring, either till their day of their
viſitation be paſt, or till death take away
the time and place of repentance, ſhall bee
deuoured of hell and deſtruction, oh how
ſhould this moue vs, ſpedily to returne to
the fould of Chriſt, to waſh away our ſins
with the teares of repentance, to redeeme
the time, and to be warned, that they
come not into this damnation.

Hence may all obſtinate and impeni-
tent ſinners, to their terrour, ſee the aſſu-
red end of all their wicked courſes by the 4 *Uſe.*
eternall damnation both of body and
ſoule. What then ſhall become of all Ido-
laters, Adulterers, Drunkards, Swear-
ers, breakers of Gods Saboths, couetous
Earth-wormes, Uſurers, Oppreſſors, and
ſuch like, that live and dye in their ſinnes.
Surely they ſhall be bound vp in bundles
to

to be burned, they shall goe into euermor-
 ting paine, malefactors on earth haue
 some hope after sentance to escape their
 temporall punishment, for men are drawne
 by many meanes to reuoke their senten-
 ces, and to grant their gracious pardons,
 but in this iudgement the damned haue to
 goe with God, who is feared by no mans
 dreathnesse, altered by no reward, with
 whom is no chaunging or shadow of
 turning, and therefore his sentence
 is vnreruocable neither after this
 life is there any time, place,
 or libertie of repentance:
 but as the tree falls
 so it lies, either
 to life or de-
 struction.

Amen.

* *

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FINIS.



FOVRE
SERMONS
VPON SEVE-
rall partes of Scrip-
ture,

Preached by GEORGE GYFFARD,
Preacher of the worde, at Mauldin
in Essex.



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